







# The Review.

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No. 6.

## FOR A CATHOLIC SCHOOL EXHIBIT AT THE WORLD'S FAIR.



MANY readers of THE REVIEW not only share the ideas expressed by a subscriber in No. 3 (page 48) on the advisability of a Catholic school exhibit at the World's Fair, but would willingly aid in making a display of Catholic school work, if they only knew how. For the benefit of these we translate from the *Rundschau* (Dec. 10th, 1902) a paper showing what the Missouri Lutheran Synod expects from each of its 1844 parochial schools (1004 of which are taught by the pastors, 714 by male, and 126 by female teachers), in order to have its educational work duly represented at the Fair.

Besides three photographs (two of the school buildings and one of the scholars), a few sheets of uniform paper for each child, later to be bound in volumes, are all that is required. These sheets shall record something of the every-day work of the school. But what?

The pupils, divided into primary, intermediate, and grammar classes, towards the end of the school year (Easter), are to hand in their written work on these uniform sheets. It is examined by the teacher, mistakes marked with red ink, then corrected by the pupils and correctly copied.

### I. *German and English:*

1. The primary class copies a few paragraphs from the reader or language lessons.
2. The intermediate class works out some task from the reader or language lessons.
3. The grammar class writes a letter or composition according to a given disposition.

### II. *Arithmetic:*

The problems for the different classes are copied and worked out completely, corrected, and engrossed.

*III. Geography:*

The teacher may dictate some ten or twelve questions for the children to answer. Map drawings are particularly acceptable.

*IV. United States History:*

The teacher may proceed as in geography.

*V. Penmanship:*

The teacher may either send in all the copy-books of his class or furnish a few samples.

*VI. Drawing:*

As many drawings as possible are desired.

*VII. Religion:*

1. Catechism. A few questions may be answered by the pupils, or the teacher may let them write some texts by heart.

2. Bible History may be treated in the same way.

It is desired that every teacher send in three photographs, two of the school building and one of the class, each 8x10 in. in size; one of the school views should be mounted, the other unmounted. The mounted photograph is to be placed in a wall-cabinet, the other will be bound with the written work of the pupils.

It is not necessary that each school exhibit specimen work in every branch. The teacher may select a few and have the pupils furnish samples of their proficiency in them.

The circular admonishes the teachers to have the work ready by Easter 1903, because by December, 1903, at the very latest, the space for the exhibit must be claimed. The cost of the photographs, the paper and binding of the pupils' work (possibly 10 cts. for each child), must be defrayed by each school; all other expenses will be paid by the Synod.

The plan as outlined is simple, yet admirably calculated to show what the schools are doing. It might well be imitated by Catholics. A central committee ought to take the matter in hand and arrange the work by dioceses. But as such a move is hardly possible unless those in authority take the initiative, the bishops ought to be interested in the matter.



## ON THE UNPRODUCTIVENESS OF AMERICAN CLASSICAL SCHOLARSHIP.

The *Independent* (No. 2825) bitterly bewails the unproductiveness of American classical scholarship. Even the most pretentious works of our philologists, such as Professor Fowler's *History of Ancient Greek Literature*, lack first-hand critical acumen and deep insight into the real significance of the classic languages and literatures; while the great body of them "consists of purely



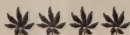
pedagogical pot-boilers of a sort which in Germany are left to teachers in the gymnasia and are disdained by the eminent *Professoren* whom our faculties strive to imitate. Year after year the presses turn out a flood of classical school texts (Horace, Vergil, Cæsar, Homer, Euripides,—nothing startlingly new), not one in a score of which is really superior to its predecessor, or could offer any excuse for its existence—excuse, quotha, nay, the excuse lies too patent on the surface. It was our sorrowful experience once to look over the classical texts in the stack room of a great college library. And as we examined one after another of these modest American editions and observed their dates of publication, malicious memory whispered: One year after publishing this *Mr. X* became *Professor X* in his own college; two years after publishing this *Professor Y* was called from a humble fresh-water institution to lecture in a famed university by the sea!"

Unfortunately, "the evil is not confined to young instructors seeking position. Esteemed professors in Harvard and Yale and elsewhere swell the list with pot-boilers of the same kind, driven thereto by the greed of money [the *auri sacra fames*, they might say] or seduced by the inanity of a mind which must produce yet whose training has left it no true creative vitality."

The evil is undeniable, and greed of money is undoubtedly one of its underlying causes. No scholar who does not love and cultivate learning for its own sake, but lets "the main chance" inspire his work, can create a truly great *opus*. But there is another cause. It is the shallowness of our classical learning, the superficiality with which our students are drilled, the lack of a thorough fundamental training, which not even the largest measure of later reading and inborn originality can supply.

Let us cease to "produce" for a few decades, and *learn*; then, with our vast means and original bent of mind, we may be able to undertake to enrich scientific literature—and not only in philology—with contributions of solid worth and value.

We are undoubtedly suffering from what P. Kleutgen, S. J., has rightly called a curse—ignorance of and contempt for the invaluable scientific accomplishments of past ages and other countries than our own.



## REFORM---TRUE AND FALSE.

BY BISHOP KEPPLER OF ROTTENBURG.

(*Conclusion.*)

To summarize : The hope of lifting up Catholicism by a mere increase of knowledge is doomed to failure. The idea has arisen in the study-room and by the light of the reading-lamp, and will disappear again when the lamp is extinguished. "Love science," says St. Augustine, "but love virtue still more." The first duty of Catholics is to meet their adversaries, not so much with the power of knowledge, as with the force of character. That is the best Catholic policy. Purify, strengthen Catholic character in a Catholic direction and a Catholic sense—that is true reform. What we need in the first place is a living, active, energetic Catholicism, paper-Catholicism comes after. The best reform will be to educate Catholics to be men. That will anger the Devil and please God.

The recent attempts at reform are abortive. In vain do we wait for clear, concise, definite proposals on the part of the leaders. Their aim is wrong, their means are obscure, and can only be read between the lines of their utterances. They deny much and contend that our present Catholicism is not cultured enough. But this is a secondary thought with us. Our first question and principal care must be : Are Catholics Catholic enough? That is what the best of all reformers, St. Francis, would ask, were he with us to-day. We greatly fear that this movement, if it does not speedily correct itself, will end in utter confusion and desolation, perhaps in apostasy. We would therefore address ourselves to the leaders of the movement and beseech them sincerely and lovingly to be mindful of their own soul and the souls of the people. The road upon which they have entered ends in a *cul de sac*. It is no shame to turn back from it.

But big words alone will not help to pull them out of it ; only greatness of soul and high principle can do it. We await their return, and we shall receive them with love, be they leaders or led. We can not put up with a so-called "German Catholicism," whether new or old. The name and the thing are equally bad. The old Catholics were once far superior in numbers, influence, culture, capacity, to our present-day pseudo-reformers. Where are they now? Let us learn from history. Let us remember the warning of the Apostle: "Shun profane and vain babblings, for they grow much towards ungodliness." [2. Tim. ii, 16.] We have "Reform-Jews" and "Reform-Turks," but do not let us have "Reform-Catholics" in addition. They are of no use to us. What we do want, are Catholic men and soldiers



of God, not reform simpletons. We leave these to the country beyond the Vosges, the land of the phrase and the catch-word. Let our guide be the word of God.

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A true reform is urgently necessary. The tendency to reform is innate in the Catholic Church. The history of her religious orders as well as the history of the popes bears witness to it. This innate tendency is living and active in the Church to-day. The Church is always busy with reforming; that is her mission. Leo XIII. is a great reformer; the bishops and priests are constantly reforming. But there are times when the work of reform should be taken up by all classes of men, including laymen, and should be aided and carried through with the utmost vigor. Such times are now. On this point we agree with the authors of the recent movement. There must be an end in the Catholic camp to sleepiness, weakness of character, shallowness of culture, rationalistic inflation. This can only be accomplished by strengthening the faith of Catholics. Who ever elevates the morals of Catholics, strengthens their faith; and who strengthens their faith, improves their morals. This will require patient labor, firm determination, fearless courage, on the part of all truly Catholic men. The rock of Peter does not exist in order that we may sleep on it, or hide behind it, but in order that we may have a firm footing while we work and fight for God. *Ecclesia militans*. The schism between faith and life must cease, the pride of empty culture give way to Christian humility and modesty. In obedience lies the safety of the Church and of the individual Catholic character must no longer be emasculated by half-heartedness, cowardice, human respect, or vain fear of science and culture, falsely so called.

The strength of the Church, of Catholicism, lies in its external and internal unity. To try to disturb this external unity, in days like ours, is madness or treason. To distinguish between political and religious Catholicism, and to turn the distinction into a wedge for splitting Catholic unity, is unjustifiable. Clearly it is impossible to cultivate the one without the other; religious and political Catholicism, with the religious element always uppermost, is the correct thing.

We do not deny that there are mistakes, faults, imperfections, and defects on the Catholic side; but these can never justify a division or a split or the establishment of factions in the ranks of Catholics. They do but impose upon each individual the duty of helping to remove them. But the right and capacity of reforming is acquired in each one by self-reform. The man

who has a right and is fit for reforming others is he who strives to excel in character, in manliness of views, in loyal devotion to the Church, in a life conformed to his faith, in ready obedience to authority, in humility of heart, and, if possible, in clearness of head. Let every one of us, including our reformers, examine themselves whether they possess these necessary qualities. As an example of a truly practical and Catholic reform, I would mention the life and work of the Brethren of the Common Life, in whom Thomas à Kempis took such an interest. The activity of these charitable and profoundly pious servants of Christ is the exact counterpart to the fault-finding, criticising, strife, dissension, and uncharitableness of to-day.

Science is to be cultivated, culture to be striven for. But it must be true science, true culture. True science is that which respects faith, which recognizes that faith is the foundation of man's life and salvation; which keeps clear of all scepticism; which is modest, and does not pretend to be "all in all" and the only factor in culture and reformation; which fights against the tyrannous yoke of those who contend that knowledge, research, and thought are only prospering in the soil of atheism, infidelity, rationalism, or sectarian hatred. True culture is that which embraces the whole of man—mind and will, intellect and heart; which helps above all to form character; which does not merely instruct and drill, but educates; which does not inflate the mind with pride and vain boasting, but ennobles the heart by simplicity, purity, refinement of thought and feeling. A cultured Catholic will never go to beg at the door of "modern" culture, but will draw from and make right use of his own treasure-stores, Catholic philosophy, theology, art, and poetry, mediæval mysticism and the incomparable lives of saints. Speculation stands higher than research; but higher than speculation is contemplation. This is Jacob's ladder, upon which angels ascend and descend; this is the very marrow of Catholic culture. I need not point out that the spiritual development and employment of those means of culture which I have just mentioned, must be directed by reason—in all clearness—and with the assistance of all intellectual helps, critical and technical, which a truly progressive science offers. It has justly been said that the life of Catholic faith and culture must ever pass through the clarifying basin of reason. I have always taken this view and still adhere to it. No sensible Catholic can hold otherwise. However, we must not forget that our Lord, while he was Reason itself, nowhere in his personal teachings puts reason in the first place. Man needs reason as necessarily as his breath; but faith is higher than both. Let us be guided by these truths.



We, who are Catholics, do not admit that the so-called reformation of the 16th century was a true reform of the Church. Nevertheless we are far from laying any blame upon our Protestant brethren of the present day. We recognize and esteem the good faith [bona fides] of many among them; we do not tolerate, but love them with true charity; we do not give up hope, but pray continually to God that the day may come when we and they shall unite forces in order to make front against false education, false culture, and infidel science; in order to reform and save modern society and bring about the triumph of Christian faith and Christian morality.

Half-education, far from bringing happiness to mankind, does but make them miserable. Knowledge, indeed, is power, for evil or for good. Faith is necessary to throw the balance on the right side. The Supreme Judge of man does not ask how much he has learnt, but how good he has been. This maxim holds for Catholics and Protestants alike. Here both can walk and work together. Both put faith above knowledge and charity above pride; both, too, admit that the older good is preferable to the newer bad; both condemn a progress *in pejus*.

Proposals of reform, to which every Freemason could subscribe, are acceptable neither to Protestants nor to Catholics. This must be our shibboleth. Between Church and Lodge there can be no "reconciliation." It is silliness to attempt it, as even the Freemasons will admit. The one means revelation and faith, the other means reason without, or at least with indifference to, revelation and faith. The one is light, the other is darkness; and there is no fellowship between these two. Those who attempt to reconcile them can never deserve the name of Catholic reformers. They are wolves in sheep's clothing. Let them cease to make believe that they are Catholic or Christian reformers, which is not true. Let them serve the "goddess of reason"; we do not envy them; nor can we join with them. We are faith-Catholics, not reason-Catholics. As against faith, reason is worth no more than any bodily organ as against reason.

It is not so difficult as is commonly supposed to distinguish between true and false reformers. The latter go with the world and the spirit of the age, and work against ecclesiastical authority; whereas the former work with the authority of the Church and against the world and the spirit of the age. That is the whole test. A reform which is not founded above all in faith and love, will ever be hopeless. But it can destroy souls; therefore it must be combatted. It is not every body's business to reform. A reform in the Catholic Church can only be brought about with the help of the bishops. "Amen, amen, I say to you; he that en-

tereth not by the door into the sheepfold, but climbeth up another way, the same is a thief and a robber" [John x, i.] This is the test of every reforming movement in the Church. If the reformer ever forgets the fact that, while Catholics may stand in much need of reform, the Catholic religion can admit of no reform, he will begin by stumbling and end in falling. The recent events in France are a warning to us.

Leo XIII. has wisely remarked: "One must give the learned men time to think and to err." This is perfectly true, as long as the learned keep their error to themselves, but when they set out upon an organized campaign in order to impose their error upon the simple faithful, the shepherds of the flock can not look on like dumb dogs. For this reason I have spoken. For the present it was necessary, on the one hand, in respect to Catholic reform, to ward off a progress *in pejus*, on the other hand, to fix the aims and conditions of a true reform. I will not speak to-day of the various practical means and measures which lead to a true reform. True charity does not hesitate to cut and burn where it is necessary. To her belonged the first word. She has spoken. She has pointed out and rectified the aim, in view of the many proposals that have been made, partly in good and partly in bad faith. It was necessary to speak in a voice which also the people can understand. For the people have to be warned in the first place. We cultivate no *salon* Catholicism, because Jesus preached no *salon* Catholicism. A reform of Catholicism, to be true, must move in an exactly opposite direction from that indicated by the modern reformers. That is the teaching not only of the history of the Church, but also of common sense, head and heart alike. Do not forget it. Always keep the simple truth straight before your mind that a Catholic must, above all, be and remain Catholic. To see and to proclaim this, one does not have to be ultra-conservative,—a word which is greatly abused by our opponents, who have put it in circulation because the old word "conservative" no longer serves their purpose, which is to designate those who want to remain Catholic.

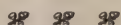
Character finds its fullest development and highest perfection in Christianity. Christianity finds its fullest expression in the lives of the saints. The life of the saints reaches its height in the thorny crown of martyrdom. When Napoleon I. was asked to found a new religion, he answered that the only way to found a religion lay across Calvary and Golgotha, for which he was not prepared. I may say the same of a Catholic reform.

For this reason we can not do better at present than lay all our thoughts, counsels, admonitions, anxieties, into the pierced hands



and heart of Him who must be the beginning, centre, and end of all true reform, the God-Man Jesus Christ. We beseech Him to send us the Spirit of Reform, His own Spirit, the Spirit of God.

*Emitte Spiritum tuum et creabuntur, et renovabis faciem terrae.*



## THE MYSTERIES OF CLAIRVOYANCE.

Under this caption ("I misteri della chiaroveggenza") we find in the Roman *Civiltà Cattolica* (quad. 1258) a short paper in which these "mysteries" are explained entirely by trickery. The system was conceived in 1785 by Pinetti and perfected by Robert Houdin. The *Civiltà* describes the most approved modern mode of its application as follows :

"The program is generally carried out by two persons, a man and a woman. The man appears on the stage first and announces that he is about to present a woman gifted with extraordinary powers, as she can not only read the thoughts of any person whose mind is in contact with hers, but also predict the future, tell the whereabouts of lost friends or objects, etc. To demonstrate the mysterious lady's powers, he requests those in the audience who have questions to ask, to write them down secretly. Strips of paper are distributed by attendants in waiting, together with lead-pencils and squares of cardboard to serve as a support in writing. The questioners are particularly cautioned not to let any one see what they write ; but simply to fold their strips and keep them. They are furthermore advised that as soon as the clairvoyante appears, they must concentrate their mind as intensely as possible upon what they have written. Then the pencils and cardboard squares are collected and after a pause the second part of the program begins. The clairvoyante is introduced, a handkerchief sprinkled with some absolutely harmless liquid is placed upon her nose and mouth, in consequence of which she pretends to fall into a cataleptic state, and begins to describe minutely the appearance of some of those who have written down questions, the exact place they occupy in the auditorium, and the nature of the questions asked, answering them one after another with a greater or less degree of plausibility."

Then our contemporary explains how the thing is done : "Some of the cardboard squares distributed for the convenience of the audience are made up of several sheets of a certain size, bound together only at the edges. Underneath the topmost sheet there is hidden a strip of carbon, by means of which the tracings of the pencil are reproduced on the sheet below. These little blocks are distributed by assistants who closely note the dress and ap-

pearance of those who write out questions and report to the clairvoyante when they hand her the question slips. She naturally needs some time to memorize the questions, find plausible answers, and fix in her mind the description of the various questioners. It is for this reason that she does not appear immediately after the slips are collected. Of course it would not do to distribute none but prepared cardboards. Most of them have no carbon sheet, and we need hardly add that the questions written upon them invariably remain unanswered. This is why it is always impressed upon the audience that the clairvoyante can read only the questions of those who are in spiritual sympathy with her."

The editor of *THE REVIEW*, who has attended only one performance of this kind, given by Anna Eva Fay a few years ago here in St. Louis, considers the *Civiltà's* theory quite ingenious, though it can not explain two facts which have come under his observation, namely that the Fay woman correctly told two persons in the audience what had become of a lost Newfoundland dog and some stolen jewelry. Both the dog and the jewelry were subsequently found and recovered at the places she had indicated. Nor could there have been any collusion, because the questioners were well-known citizens of approved honesty and good faith. I got the impression, though, that there were several women in the audience who were paid by the alleged clairvoyante to confirm the correctness of her replies to certain very difficult questions. The question which I asked, written upon a fly-leaf from my own note-book, with the note-book for a support, remained unanswered.

Perhaps the one or other of my readers can shed some more light on this interesting subject.

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## THE TRUE HISTORY OF THE AMERICAN REVOLUTION.

### 4. "NO TAXATION WITHOUT REPRESENTATION." \*)

The American colonists, who had always, to a greater or less extent, believed in representative government and republicanism, had cited the principle of "No taxation without representation" on several previous occasions against the British government. They claimed it was part of the British constitution, one of the inalienable rights of Englishmen, as we would now put it. But this claim was unfounded. It was as little a part of the British

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\*) We continue to present to our readers | bodied in Mr. Sydney George Fisher's True  
me of the results of the researches of the | History of the American Revolution (Lippin-  
modern school of American historians, as em- | cott & Co. 1902. Price \$2.)



constitution then as it is now. It had been advocated in England by liberals of different sorts and the colonists thought they had found two or three instances in which Parliament had partially recognized this doctrine. But Englishmen justly claimed that these instances were purely accidental. In England itself, out of eight million people, there were not at that time above three hundred thousand represented in Parliament, which was largely made up of pocket boroughs, having grown into that state from the old feudal customs. So that, when Parliament declared, in 1766, that they had the constitutional right to tax the colonies as they pleased, "they were undoubtedly acting in accordance with the long settled constitutional custom, and the decision has never been reversed." (P. 66.)

"The sum of the matter in regard to no taxation without representation is, that America, having been settled by the liberal, radical, and in most instances minority element of English politics, accepted, and England, being usually under the influence of the Tory element, rejected this much-discussed doctrine. We went our separate ways. Although we were of the same race as the people of England, the differences between us were as far-reaching and radical as though we were a different people, and the gulf was being steadily widened." (Ibid.)

It was the argument of Englishmen that, as more than seven million people in England who had no direct representation in Parliament, were virtually represented by all the members of that body, so were the colonists in America virtually represented. Such full and direct representation, moreover, as we now have in this country, giving each small district an approximately equal number of representatives, was unheard-of in those times and regarded as a day-dream of such philosophers as Rousseau.

When the colonists asked for direct representation in Parliament in proportion to their numbers and wealth, it was their object to try to settle all disputes by a closer union with the mother-country, instead of drawing away from her. But when they saw that their ground was untenable, that they could not consistently deny to Parliament, who could take away their life by capital punishment, the right to take away their private property by taxation, they were compelled to change their ground and deny the authority of Parliament altogether. "The truth of the matter was that Parliament had the right to rule, and had always ruled, the colonies without their consent. If a community is a colony in the English sense, it necessarily is ruled without its consent. The American patriot argument meant in reality the extinguishment of the colonial relation." (P. 75).

## BOOK REVIEWS AND LITERARY NOTES.

### LORD'S 'BEACON LIGHTS OF HISTORY.'

The firm of James Clarke & Co., of New York, is advertising 'Beacon Lights of History,' by Dr. John Lord, "artist-historian." The payments are made so easy that it is to be feared that Catholics will be misled into buying a work that is not worthy of their support. A Catholic Doctor of Divinity, in the *Catholic Columbian* (No. 5), affirms with the utmost deliberation that 'Beacon Lights' is not only unfit for Catholic readers, but also utterly worthless as a history wherever the Catholic Church, Catholic persons and things are concerned.....Dr. Lord, 'artist-historian,' utterly fails in being even remotely fair to anything Catholic, as his publishers claim." He instances in proof of his criticism the articles on Luther and Loyola. "I claim that from beginning to end the article on Luther is a fulsome, disgusting panegyric of Luther and not history at all."...."Dr. Lord....never misses the opportunity to refer to the Catholic Church after the first four centuries of her existence as thoroughly corrupt within and without. The few exceptions which he mentions only emphasize the corruption pervading her all through. In Luther's time, according to Dr. Lord....the Catholic Church had become a huge, horrid Augean stable, and there was no remedy or redemption in sight until the great and in every way divinely fitted Martin Luther appeared upon the scene. Dr. Lord's sketch of Ignatius Loyola and the Jesuits is on the same par.....The picture is awful..... Is it honest to fill whole pages with the foulest charges after saying 'they are accused,' and then after piling up these accusations, to put on an air of fairness by saying, 'Perhaps these charges are exaggerated,' yet immediately adding the author's own opinion....., 'There must have been some reason for these charges, these persecutions by Catholic princes, etc.' This is literary dishonesty."

The editor of *THE REVIEW*, in reply to a favorable offer of Messrs. Clarke & Co., has refused to take the 'Beacon Lights' for any consideration, and it would no doubt prove very salutary if all Catholics to whom the work is offered would do the same. A few words like these will suffice: "I refuse to buy your 'Beacon Lights of History' because I see from the Catholic press that the author is very unfair to Catholics."

*L'Humanité de Jésus-Christ.* Par M. G. Périès, D. D. Paper. 45 pages 8°. Lille, H. Morel. 1902.

A few months ago Dr. Périès published a monograph on the dogma of the Most Holy Trinity, showing from the different



heresies what not to believe, and from the teaching of the Fathers and orthodox theologians what to believe about that august mystery, without entering into polemical discussions. He has followed the same method in this new treatise on the Humanity of Our Lord, which, like the former, is agreeable in style and convincing in its conclusions. We hope the Rev. Doctor will continue this useful work, for which he is so well qualified, and publish monographs on all the Catholic dogmas, uniting them later on in a large volume.



*A General History of the Christian Era.* For Catholic Colleges and Reading Circles, and for Self-Instruction. By Rev. A. Guggenberger, S. J., Professor of History at Canisius College, Buffalo, N. Y. Vol. I. The Papacy and the Empire. St. Louis, Mo., B. Herder, 1900. Vol. II. The Protestant Revolution. Ibidem, 1901.

It is quite a long time since we reviewed the third volume of Father Guggenberger's history, which was the first to appear, in 1899. The praise we gave it we are glad to be able to bestow also on volumes I. and II. The now complete work fills a want long felt in English-speaking Catholic circles, being the first complete general history of the Christian era, within reasonable scope, well digested, lucidly written, penetrated with the true Catholic spirit. "As Jesus Christ," says the reverend author, to indicate his aim and spirit, on page 17 of his first volume, "the God Incarnate, is the center of all history, so the divine institution of the Primacy of the Holy See and the Independence of the Catholic Church is the center of the history of the Christian era. Most of the great historical contests since the coming of Christ were waged around the Rock of St. Peter. It is impossible to understand and appreciate the course of human events in its proper meaning and character without giving full consideration and weight to these two central facts of history." The division of the work into three parts: "The Papacy and the Empire," "The Protestant Revolution," and "The Social Revolution," is based on a sound principle, which greatly aids the philosophical understanding of modern history.

With its copious references and book lists the work must prove a splendid guide for college students and those who seek self-instruction.

It is to be regretted, perhaps, that the reverend author, in his avowed endeavor to present as fully as possible the history and development of the Teutonic race, has treated the purely Roman history of the Christian era, especially that of the Byzantine empire, rather cursorily. 'The two worlds, which appear historically bound together by the City of the Popes, are the ancient.

mediterranean, Graeco-Roman; and the modern, Romano-Germanic world of culture, which, taking its beginnings in Western Europe, has spread over all the world."\*) In a general history, both of these worlds ought to receive a somewhat proportionate degree of space and attention, in order to give the reader a true and complete view.



*The Discoveries of the Norsemen in America, With Special Relation to Their Early Cartographical Representation.* By Joseph Fischer, S. J., Professor of Geography, Jesuit College, Feldkirch, Austria. Translated From the German by Basil H. Soulsby, B. A., Superintendent of the Map Room, British Museum, Hon. Sec. of the Hakluyt Society. St. Louis, Mo.: B. Herder. London: Henry Stevens, Son & Stiles. 1903. Price, net \$2.

This is a translation, excellently well done by one who masters the subject, of Fr. Fischer's 'Entdeckungen der Normannen in Amerika,' which was reviewed by us a year or so ago. The work summarizes the results of previous researches and adds some new, hitherto unpublished maps and details of great value. The English edition contains all the plates of the original and a greatly enriched bibliography. Its typographical make-up is really splendid. In view of the growing interest which is manifesting itself among our people in the early history of the continent, this valuable book ought to find an extensive sale.



*The Truth of Papal Claims.* By Raphael Merry del Val, D. D., Archbishop of Nicæa. A Reply to the Validity of Papal Claims by F. Nutcombe Oxenham, D. D., English Chaplain in Rome. St. Louis, Mo.: B. Herder. London: Sands & Co. 1902. Price, net \$1.

The writing of this book, which contains the substance of five lectures delivered in Rome by its well-known Anglo-Spanish author, grew out of a controversy in the *Church Times*, in which Msgr. del Val was prematurely shut off by the editor. The main point at issue is: Did St. Peter hold the privileges of supremacy and infallibility now claimed for him, and were those privileges recognized by the Fathers of antiquity and the Doctors of the Church, as the Vatican Council asserts and Leo XIII. teaches in his encyclical on the unity of the Church? Msgr. del Val presents the old familiar arguments succinctly and in lucid language. Of the spirit of the treatise let this, its last sentence bear witness: "May Dr. Oxenham reach the same conclusion, as he reads

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\*) "Rom—das Bindeglied zweier Welten," a paper inspired by Grisar's monumental Ge- | schichte Roms und der Päpste im Mittelalter, in the historisch-politische Blätter, No. 131:1.



the works of the Fathers, and let him rest assured that, if this grace is bestowed upon him, he will have no truer friend than the author of these pages."



*The Review of Catholic Pedagogy.* Vol. I, No. 1. Edited by the Rev. Thomas E. Judge. Annually 10 numbers. Price \$2.50. Address, 637 S. Harding Ave., Chicago, Ill.

With genuine pleasure we hail the appearance of this new Catholic pedagogical review. After reading and re-reading the first number from beginning to end, we can not help wishing that every one of our readers would procure a copy of it and judge for himself of its solid contents, its neat typographical appearance, and its staunchly Catholic tone. The editor is sanguine of success—we hope and wish that he will succeed, but the very solidity of his work will narrow the number of persons apt to understand and appreciate his efforts. We fear he will have the experience of *THE REVIEW*. Subscribers will come, but slowly, slowly, slowly.

The contents of the first number are: The Alphabet of Philosophy by the Editor; The History of Education (A plea for Original Sources,) by Rev. Wm. Turner, D. D.; Co-Ordination of Religious Teaching, by Rev. P. C. Yorke; The Catholic Church and Education, by the Editor; Opening of the Institute of Pedagogy, Catholic University of America, by Margaret F. Sullivan; Individuality, The New Education, Prologue—all by the editor.



*The Holy Family Series of Catechisms.* No. 1. (For the use of first confession and first communion classes.) Edited by Rev. Francis J. Butler, 212 pages 16°.

Besides a complete prayer-book, this work offers, in three parts of twenty chapters each, in catechetical and reading form, what young children ought to know about their religious duties. It seems the author had mainly Sunday-schools in view, as he has put each chapter on the Procrustian bed, shortening or enlarging it to five questions, to make it cover one page of reading matter. Each reading lesson repeats the substance of the questions and answers on the preceding page.

Technical terms are avoided as much as possible, simple Saxon words are used. Yet outside of those few enamored of the Baltimore Catechism, hardly any pastor will feel inclined to adopt this present manual. The Baltimore Catechism is a failure (see *Catholic World Magazine* for November, 1902) and any attempt to patch it may be put down as a hopeless task.



## NOTE-BOOK.

The following note, from Washington, to the *Catholic Tribune* (No. 212) is significant in several respects :

(The report) "is current here that the Order of the Knights of Columbus is receiving serious consideration and investigation in Rome. So far nothing has been presented to the Vatican authorities which would commend it to their favorable consideration, and it is looked upon as being on probation, with the hope that it may yet take up some work which will give it a distinctive character and by it gain the favor of the Church. At present the Order is looked upon with leniency on account of its embryonic state and its many influential friends who promise a great future for it. The failure of the Knights, after several years of futile endeavor, to carry out their project of endowing a Chair of American History at the Catholic University is pointed out as characteristic of the do-nothing policy of this Society. Many individual councils have responded nobly and some have done even more than their share, but this very fact is urged against them as demonstrating their incapacity for united action in any great undertaking. A renewed effort has, however, been made lately and better results are anticipated. In the meanwhile the sword of Damocles is suspended over the Order in Rome."

Mr. Griffin explodes another historic fiction by showing, in the January number of his admirable *Researches*, that the Catholic boast that the first amendment to the Constitution, guaranteeing religious liberty, was brought about through Catholic influence or endeavor, and that Washington was so friendly towards Catholics that their appeal was made to him, is all manufactured bosh. "The amendment," according to his opinion, based on careful study of the sources, "is due simply to Protestant jealousy and fear of each other."

In an interesting volume on Spirit Slate Writing and Kindred Phenomena (Munn & Co., Scientific American Office, New York), William E. Robinson,—one time assistant to the late Herrmann, who, it will be remembered, publicly offered to do anything a medium could do, simply by his sleight of hand,—demonstrates by diagrams and descriptions how all these tricks and fraudulent delusions are actually performed.

The lecture of Bishop Keppler of Rottenburg on true and false reform, which we conclude in this issue, can now be had in pamphlet form from the *Messenger*, New York City.

The lecture has brought its distinguished author a letter of cordial approbation from the Holy Father through Cardinal Rampolla.

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